Hon J. Story


# CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

VOL. I. BOSTON, FRIDAY EVENING, OCTOBER 26, 1821. No. 11.


## RELIGIOUS INTELLIGENCE.

### PALESTINE MISSION.

JOURNAL OF MESSRS. PARSONS AND FISK.

(*Continued from p. 38.*)

*Journey to Philadelphia.*

In the afternoon took leave of Sart, and went across the plain to see the tumuli or barrows on the opposite hill. In half an hour we crossed the Hermus, and in an hour more reached one of the largest barrows. It is made of earth, in the form of a semiglobe, and as nearly as we could measure it with our steps, 200 rods in circumference. From the summit of this, 40 or 50 others were in sight; most of them much smaller. Strabo says, the largest of these was built in honor of Halyattis, the father of Croesus, and was 6 stadia, i. e. three quarters of a mile, in circumference.

From these tumuli we went to Tatarkeny, a village one hour east of Sart on the way to Philadelphia. Arrived in the evening, and put up with a Greek priest. There are about 50 Greeks in the village and its vicinity. They have a church which was built 10 years ago. In the evening, 6 or 7 men came in, and we read to them the three first chapters of Revelations. Sometimes they seemed pleased, and at other times surprised. It all seemed new to them. The priest had never seen a Romaic Testament before. There is no school in his parish, and he says very few of his people can read.

*Visit at Philadelphia.*

At half past seven set out for Philadelphia, at which place we arrived after 7 hours travel. The place is now called Allah Scheyr, i. e. the city of God. Obtained the use of a small dirty room in a Khan, and put up for the night. In the evening Serkish called for Martino in great haste, and said, "the Turks are taking our horses." Remonstrance was in vain. A Pacha was coming with some hundred attendants, and horses were wanted for a few days, for their use. Ours must go among the rest. Martino went immediately to the Moslem, and stated that we are foreigners, have just arrived here, and wish to go on soon. The plea prevailed. The Moslem ordered two men to take the horses, and conduct them to the Khan.

Wednesday, 15. Early this morning, Theologus, a Greek to whom we had a letter of recommendation, went with us to visit Gabriel, the Archbishop of this diocese. He has held his present office six years, is reputed a man of learning, but now quite aged, perhaps 75. Formerly he had one Bishop under him; now none, and but about 20 priests. His diocese includes Sardis on the west and Laodicea on the east; but he says there are not above 6 or 700 Greek houses in it. There are 5 churches in this town, besides 20 which are either old or small and not now used. The whole number of houses is said to be 3,000, of which 250 are Greek the rest are Turkish. We gave the Archbishop some tracts and a Testiment. He said the Testament which Mr. Lindsay gave him, and another which he received from another source, he had given away one to a school, the other to one of his priests.

We went next to visit a school. It is taught by George, a young man of this place, who spent some time at a school in Haivali and Smyrna, under the instruction of Economo and Benjamin. He has about 30 scholars, who study ancient and modern Greek. There is a small library belonging to the school. The school-house contains four apartments, one of which is reserved for company. We obtained leave to use it during our stay in town.

Dined with the Archbishop. This is one of the Greek fast days, on which it is unlawful to eat meat. The dinner consisted of rice, soup, boiled beans, several plates of herbs, and a rich variety of fruits with bread and cheese, and a plenty of raki, rum and wine. It seemed to us a singular dinner for a fast day.

Spent the afternoon at the school house;—found in the library an old M. S. of the Gospels in Greek. The date and title page are lost. observed also a Romanic translation of Goldsmith's History of Greece, and the first volume of a Greek Lexicon now publishing at Constantinople. It is a huge folio, and yet gives only four letters of the alphabet. Our tracts are likely to be less useful here than we had hoped, because the most, even of the Greeks, understand no language but the Turkish.

Thursday, 16. Went out with a guide to see the city. From an ancient castle on the south, we had a good view of the place. It is situated at the foot of Mount Tmolus, the south side of the plain. It is nearly in the form of a parallelogram, and surrounded by walls now in decay. We counted six minarets. Saw the church in which, *they say*, the Christians assembled, to whom St. John wrote. It is now a mosque. We went to see a wall about a mile west of the town, said to have been built of men's bones. The wall now remaining is about 30 rods long, and in some places 8 feet thick and 10 high. The tradition is, that there was a church near the place dedicated to St. John, and when a vast multitude were assembled to celebrate his festival, the enemy came upon them and slew them all. Their bodies were not buried, but piled up together in the form of a wall. The wall seems to be composed, principally, if not wholly, of bones. On breaking off pieces, we found some small bones almost entire.

Friday, 17. It is disagreeable to think of returning without visiting all the *Seven Churches*. If we pursue our way, as we intended to Laodicea, and thence to Smyrna by Ephesus, we must travel a considerable distance in a barbarous part of the country, with the prospect of very bad accommodations. Laodicea is, at present, almost nothing but ruins; and that part of the country presents very little opportunity for missionary labour. We cannot think it our duty to risk health and life, by pursuing the journey in our present circumstances, and accordingly resolve to return to Smyrna.

## State of the Slave Trade.

A special Committee of the London African Institution, has been requested to form a Digest of the information relative to the Slave Trade, recently laid on the table of the House of Commons, and to communicate such Digest, with their observations thereon to the Board. On the 8th of May this communication was made to the Directors. The following is a summary of its contents.

"The Committee feel that it will be impossible for any member of the African Institution to peruse these documents without strong emotions. They exhibit, on the part of our government, a perpetual and painful struggle against the apathy and negligence (to use the very mildest terms of which the case will admit) of those whom it has been urging almost without intermission, but hitherto almost in vain, to perform their solemn contracts, to redeem their repeated pledges, and to act up to their public declarations. "If a close scrutiny might be able to discover one or two instances, in which opportunities of beneficial interference may have been overlooked, even by our own government, yet the comparison between its conduct in regard to the Slave Trade and that of the other members of the Alliance, is too honourable to Great Britain, and too gratifying to the friends of Africa, to be passed without observation.

"In other countries, the men in power, with few exceptions, appear to have contented themselves with bare professions, and to have made few or no spontaneous exertions in this cause. Even some of the best disposed among them have appeared rather resentful of complaint, as if it implied a charge of insincerity, than earnest by their conduct to obviate the possibility of such an imputation: nay, instunces are not wanting, still judging from appearances, where they have sought rather to excuse criminals, than to discover, to punish, or even to restrain them. And when such are the dispositions manifested by persons in high station, it were folly to indulge any other expectation than that the subaltern agents both abroad and at home should be not only generally supine, but too frequently conniving and corrupt.

"In the case of one power, (Spain) the Committee find the attempt revived to hide the enormities of its Slave Trade under the miserable pretence of concern for the souls of those, on whose bodily and mental feelings they scruple not to inflict the most grievous of all injuries.

"In another, (Portugal) they discover an apparently fixed determination to cling to this flagitious commerce at all hazards, unless it can wring, from the sympathies of this country toward Africa, a large redeeming price for the blood which it will otherwise deliberately shed, and for the agonies and tortures which it will otherwise deliberately inflict.

"By a third, (Netherlands) of whom better things might have been expected, the utmost pains have been taken to establish such a limitation of its own solemn engagements, as must fritter away or wholly destroy all the beneficial effects which they were designed to produce, so long as one State in Europe shall be found unprincipled enough to connive at crimes which it has professed to renounce and to punish; or so long as Portugal, persisting in the determination to perpetuate a trade which she has declared to be a violation of the sacred principles of religion and humanity, shall be able to supply a human victim from her own possessions in Angola, or to glean man, woman, or child from the interior of Africa.

"Of the conduct of a fourth power, (France) the Committee are unwilling to express themselves in terms that would appropriately convey their feelings. They will, therefore, abstain from the attempt; in the hope, that, in a country where public opinion is not without very considerable influence and where information may be widely diffused, the bare statement of the facts of the case will produce their due effect, both on the government and the people.

"They would only remark, that every one of these governments, whose subjects, it will be seen, carry on the Slave Trade, almost without disguise, and certainly with impunity, has joined in the unequivocal reprobation of the traffic, in language as strong as the most sincere detestation could suggest.

"It seems important, also, to remark, that while Great Britain has been waging this unequal conflict with the avarice and profligacy of the traders of so many other States, which have certainly not shewn any extraordinary ardour in repressing the crimes of their own subjects, it has derived but little aid from the reclamations and remonstrances of Austria, Russia, and Prussia: who stand equally pledged with Great Britain, to enforce and execute the solemn sentence pronounced on the Slave Trade, by the powers of Europe assembled in congress at Vienna; and to provide that it shall not be rendered abortive by the arts or the influence of the miscreants who are engaged in carrying it on.

"America alone has practically seconded our efforts with cordiality. But even this power—anxious as the Committee believe her to be in her wishes to destroy this enormous evil, in which too many of her own subjects still participate—is restrained, by certain constitutional considerations, from that full co-operation which is necessary to its effectual repression. If, however, the report shall be confirmed—that she has, by a legislative enactment, stamped the Slave Trade with the brand of piracy; and subjected every citizen of the United States, as well as every foreigner sailing under the American flag, who shall be engaged in carrying it on, to capital punishment—she will have elevated her character to a height to which other nations may look with envy; and she will have set an example, which Great Britain, the Committee cannot doubt, will be among the very first to imitate, and which must, sooner or later, become a part of the universal code of the civilized world."

Since the appearance of the supplemental report, resolutions, and addresses to his Majesty grounded on the documents contained therein, have been unanimously adopted by both houses of Parliament—in the house of Lords, on the motion of the marquis of Lansdowne; and in the house of Commons, on that of Mr. Wilberforce.

These resolutions and addresses are in full accordance with the sentiments of the special Committee above stated, and enter at large and forcibly into the conduct of the European powers. Of the late proceedings of the American States it is said—

"In witnessing the conduct of the legislature of the United States on this occasion, we are led to reflect, with grateful exultation, on our common origin, and on those common laws and institutions, whose liberal spirit has prompted our American brethren to be among the very foremost in thus stamping on a traffic in the persons of our fellow-creatures its just character and designation: and we cannot but express our earnest hopes, that not only we ourselves shall speedily follow so honourable an example, but that the day is not far distant, when, by the general concurrence of all civilized nations, this detestable traffic shall be prouounced to be piratical, to be an offence against all human kind, which all are entitled and bound by duty to suppress."

[*Lon. Mis. Reg.*

The attention of the public, has, within a year or two past, been considerably called to the much disputed doctrine of the *trinity*. The increasing disposition that has been discovered amongst all classes of people to read and inquire on the subject, has alarmed the advocates of the *trinity*, and has induced them to preach on the subject. The tendency of this has in many instances been favourable to the progress of unitarian views of Christianity, for it has led people to inquire and reflect,—and nothing more, we contend is necessary, to bring men to the unitarian faith, than impartial and persevering inquiry and independent thinking. But in some instances, the great exertions that have been made in the pulpit on this subject have no doubt operated to the disadvantage of free inquiry and tended to confirm the prejudices of men against all approach to unitarianism. When men of limited advantages of reading, hear their minister appealing with the most undoubting confidence to certain passages of Scripture in support of his doctrine, it is to be expected that they will consider these passages as authentic and genuine; and it is indeed of high importance, that they *should* have such confidence in the learning and impartiality of their religious teachers, as readily to yield assent to what they advance.

But if in any instances, the public teachers of religion, either through honest ignorance or (which is far worse) through an obstinate refusal to inquire and inform themselves,—should appeal in support of their doctrine to passages which all learned men, whether trinitarian or unitarian, reject as spurious,—as not being a part of the genuine word of God,—it is then important that hearers withdraw their confidence from such teachers, and seek information from sources more worthy to be relied on. We have made these remarks in relation to the fact that some passages of this nature, have of late been confidently appealed to in some pulpits in support of the doctrine of the trinity.

To show the estimation in which some of these passages are held by the learned, we make some extracts from different writers who have treated the subject. The first extract is from the note to the first edition of Rev. Dr. CHANNING'S sermon, at the ordination of Rev. Mr. SPARKS.

"Had I time, I should be happy to notice the principal texts adduced in the Trinitarian controversy, particularly those which are either interpolations, or false or doubtful readings, or false or doubtful translations, such as 1 John v. 7. Acts xx. 28. 1 Tim. iii. 16. Philipp. ii. 6. &c. These last texts should be dismissed from the controversy, and they cannot be needed, if the doctrine, which they are adduced to support, be a fundamental truth of Christianity. A fundamental truth cannot, certainly, want the aid of four or five doubtful passages; and trinitarians betray the weakness of their cause, in the eagerness with which they struggle for those I have named."

The first of the abovementioned passages, viz, 1. John v. 7. has been so often and so confidently adduced, in support of the Trinitarian doctrine, that we think it quite time, that those who sit under the ministration of such teachers should know how much they are imposed upon.

The text we allude to is this. "For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one."

The passages we quote are from professedly Trinitarian writers. The first is from the Eclectic Review, an English periodical publication.

"Upon this passage (1 John v. 7.) we need not spend many words. It is found in no Greek manuscript, ancient or recent, except one to which we shall presently advert;* in no ancient version, being interpolated only in the late transcripts of the Vulgate. Not one of the *Greek* Fathers recognizes it, though many of them collect every species and shadow of argument, down to the most allegorical and shockingly ridiculous, in favour of the doctrine of the Trinity,—though they often cite the words immediately contiguous both before and after,—and though, with immense labour and art, they extract from the next words the very sense which this passage has in following times been adduced to furnish. Of the *Latin* Fathers, not one has quoted it, till Eucherius of Lyons in the middle of the fifth century; and in his works *there is much reason to believe that it has been interpolated.*

"Under these circumstances, we are unspeakably ashamed that any modern divines should have fought *pedibus et unguibus*, for the retention of a passage so indisputably spurious. We could adduce half a dozen or half a score passages of ample length, supported by *better* authority than this, but which are rejected in every printed edition and translation."

The other passage which we quote, is extracted from a latin letter of Bishop Lowth to Michaelis.

"We have some wranglers in theology, sworn to follow their master, who are prepared to defend any thing, however absurd, should there be occasion. But I believe there is no one among us, in the least degree conversant with sacred criticism, and having the use of his understanding, who would be willing to contend for the genuineness of the verse, 1 John v. 7."

Such is the opinion of learned Trinitarians. And it is further worthy of remark, that there are many Trinitarians, and the celebrated CALVIN among the rest, who, even on the supposition that the passage is genuine, do not think that it proves so much in favour of the doctrine of the Trinity, as many have supposed. The following, is from the remarks of CALVIN upon it.

"The expression, '*these three are one*,' does not relate to the essence, but to the agreement of the persons spoken of. The meaning is, the Father and his eternal Word, and Spirit harmoniously bear testimony to Christ. Some copies accordingly read ὡς ἓν [i. e. *agree in one thing*]. But although you read ἓν εἰσιν [*are one*] as it is other copies, still, there is no doubt that the Father, Word, and Spirit are said to be one in the same sense as the blood and water and spirit, in the verse immediately succeeding." *

In relation to some other leading passages adduced in support of the doctrine of the Trinity, we shall quote from the note to the second edition of Dr. Channing's Sermon abovementioned.

"We are told by Trinitarians that Jesus Christ is the supreme God, the same Being as the Father, and that a leading end of christianity is to reveal him in this character. Were this true, we should expect to hear Jesus continually spoken of as the supreme God; and the more so, as various circumstances attending his appearance, naturally led men to view him in a very different light. Now it is notorious, that this is not the case; but on the contrary, Jesus is habitually *distinguished* from God, and spoken of as inferior to him. It is said, however, that in some passages Jesus is called God, and as these are the strength of the Trinitarian argument, I propose to give them a brief consideration.

"The first passage of this kind in the New Testament is found, Matthew i. 23, "A virgin shall be with child, and shall bring forth a son, and they shall call his name Immanual, which being interpreted, is God with us." Whoever consults the prophecy, Isaiah vii. from which this passage is taken, will have reason to think with the learned and "orthodox" Bishop Lowth, that this text primarily related to a child, which was to be born in the time of Isaiah; and of course that it can have no weight in the present controversy. Supposing, however, this criticism to be unfounded, any person acquainted with the Hebrew method of giving names will see that this passage, if belonging to Christ alone, is no proof that he is strictly the supreme God. It was only a prediction, that by the coming, instruction, miracles, and offices of Christ, God was to manifest himself to men with peculiar clearness, to visit them and dwell with them. Among the Jews it was very common to give to individuals, names ex-

* The passage in which the reviewer adverts to this manuscript begins in the following manner. "*One* Greek manuscript we have said contained the clause. This is the Dublin or Monfortianus, a very recent manuscript, glaringly interpolated from the modern copies of the Vulgate, and distributed into the present division of chapters."

pressive of the leading circumstances and purposes of their lives; and what deserves attention, these appellations often contained the name of God in a manner which may astonish a modern reader. Cruden, near the end of his Concordance, has given the meaning of the proper names which occur in Scripture.—He tells us, that Elijah means God the Lord, or the Strong Lord! Elisha, Salvation of God, or God that Saves; Jotham, Perfection of the Lord; Ishmael, God who hears; Lemuel, God with them. Now to a people accustomed to such names, what must have been the import of the passage under consideration? Could they have understood any thing but what I have stated? In this passage, then, Jesus Christ is not spoken of as the supreme God.

In looking through the gospels of Matthew, and Mark, and Luke, we meet not an instance in which Christ is called God, although we are told that a leading object of these books is to exhibit him in this character. We have to wait for this phraseology until we arrive at the 1st verse of the 1st chapter of John, "The Word was God." Now in this passage we are taught, not that Jesus is God, but that *the Word* is God; and some learned men have insisted, that by "*the Word*," we are not to understand Jesus himself, but the *Wisdom of God* which dwelt in him; and that the passage was intended by John to oppose certain errors which sprung up among the Gnosticks in the first age of the Church, and which must now be known in order to a full understanding of the introduction to his gospel. But admitting that Jesus is "*the Word*," which seems to me probable, it is very plain that the Evangelist did not intend to represent him as literally and strictly the supreme God; for he says once and again in this very place, "the Word was *with* God." Now if "the Word" be a person, and if this person "was *with* God," it is very obvious that he cannot be God himself, the *very being with whom he dwelt*. There is a plain distinction between God and the Word, such as obliges us to depart from the most literal sense in interpreting the clause, "the Word was God;" and when it is considered, that the term God is sometimes applied in the Scriptures to men and higher beings, who in authority or other circumstances resemble the supreme God, we shall see that we have authority for explaining the term with a degree of latitude in the text under consideration.

If Jesus be "*the Word*," we must consider him as called by this name, because he is the *expression*, or the *revealer* of the mind and will of God: and when we are told that "the Word was God;" we are to understand, not that he is identically and literally the supreme God, but that he was so bright and clear an expression of God's mind, that it was not so much Jesus, as God himself, who appeared and taught mankind. In accordance with this explanation, we find Jesus frequently expressing the sentiment, that it was *not he*, but *God*, whom the people saw and heard in his miracles and instructions. "He that believeth on me, believeth *not on me*, but on him that sent me; and he that seeth me, seeth him that sent me. The words that I speak unto you, I speak not of myself; but the Father, that dwelleth in me, *he* doeth the works." Thus "the Word" was God. I can illustrate my meaning by a familiar case. Suppose that we were to meet an ancient book, written for the purpose of recommending Plato to the admirers of Socrates, and that among various declarations of Plato's striking resemblance to Socrates, and peculiar intimacy with him, we should find expressions to this effect; "That Plato was in the beginning with Socrates, and that Plato *was* Socrates; that whoever saw and heard Plato, saw and heard, not Plato, but Socrates, and that as long as Plato lived, Socrates lived and taught."—What should we infer from these expressions? That Plato was literally Socrates, that Socrates and Plato were numerically one and the same being? Should we not rather consider the language as a strong and emphatic manner of teaching us, how entirely Plato was formed on the doctrine, and imbued with the spirit of Socrates? It is not unusual to call one person by the name of another whom he strongly resembles. Thus John the Baptist is called Elias, because he came in the spirit and power of Elias. So a distinguished orator is called Cicero. We say of a son who has a strong likeness to his father in countenance and character, "he is his father in every respect." In this way he that seeth Jesus, seeth the Father also; and we see with what propriety Jesus is called God, if this name be really applied to him in the text.

## CAUSES OF UNCHARITABLENESS.

The learned and pious Dr. Watts, in his "Essay against uncharitableness," very judiciously assigns as one spring of it," *our reading the Word of God with a whole set of notions established beforehand.* "And yet" says he, "how common a method, and how constant is this? Diaecion has long ago determined that bishops must be superior to Presbyters; he has received ordination from episcopal hands, and hopes one day himself to be capable of ordaining others. Thus, while he is growing up towards the mitre, he reads the scriptures only to confirm his own determined opinions. He stretches and torments many an unwilling text, to make it speak the language of his own thoughts. He neglects the passages that favour all other forms of government and methods of ministration. Every word that he reads hath a diocesan aspect. Synodias reads the Bible with a presbyterian glass, and Fratrio with a congregational optic. They can find nothing there but their own opinions, and wonder that Diaecion should not see them too. Fratrio turns over the scriptures with great diligence and meditation, and as often as he finds the word "Church" there, he thinks of nothing but *a congregation of faithful men*; as the Church of Jerusalem, Alexandria, and Antioch, are so many congregations. When Synodias meets the same word in his Bible, he is often in the midst of an assembly of divines; and especially when any power is attributed to the Church he is sure it must intend a clasis of Presbyters, or consistory of Elders. When the same word falls under the eye of Diaecion, he cannot imagine any thing short of a diocese: all his churches are, or should be, as big as counties or shires. And, I might add, that when poor Parochianus, the mason, finds leisure to read a chapter, and lights upon the mention of a *Church* in it, he thinks immediately of a tall stone building, with a steeple upon it, a bell, and a weathercock."

*For the Christian Register.*

Mr. Editor—In the summer of 1812, Messrs. John F. Schermerhorn and Samuel J. Mills commenced a tour through the western and southern parts of the United States, under the patronage of the Massachusetts Missionary Society, and the Missionary Society of Connecticut. They were instructed, not only to perfom Missionary services, but to inquire particularly into the religious and moral state of that part of the country. They completed the tour, in about one year. The result of their inquiries, as communicated to the Trustees of the Missionary Society of Connecticut, was published by direction of said Trustees, in the year 1814.

Mr. Schermerhorn's statement contains an account of the different religious sects, into which the people, west of the mountains are divided, with his own remarks upon them. After naming and describing the Presbyterians, Baptists and Methodists, he mentions a sect called *New Lights*, which he describes thus, viz:

"New Lights.

"This sect arose in Kentucky in Sept. 1803, with five ministers of the Presbyterian church, who were deposed by the Synod of Kentucky for teaching error. This people believed, that the extraordinary work, then existing in the western country, was the beginning of the Millenium, and that those doctrines which were hard to be understood, and that all mystery and obscurity in scripture, would now be clearly made known, so as to be understood and comprehended by every body. The first discovery which they pretended to make was, that *all confessions of faith* and *catechisms* were made by fallible men, erroneous, contrary to Scripture and reason, and calculated to keep believers in bondage. They therefore renounced them all except the Bible.

Next, that all *Assemblies*, *Synods*, and *Presbyteries* were contrary to Scripture, carnal bonds, and stood full in the way of Christ, and the revivals of religion; that the doctrine of divine decrees destroys free agency, and makes men mere machines; that men were not justified by faith in Christ; that *the doctrine of the Trinity* leads to *Tritheism*; that Christ was not God, but man only, or at most a being of the highest order; that it was his duty to love and serve God with all his power, and he therefore could make no *atonement* for others; that there was no merit in his sufferings, and no wrath in God which needed to be appeased, and therefore there was neither a necessity nor a possibility of his vicarious sufferings; that the object of Christ's mission was to make atonement, reconciliation, &c. but that propitiation, reconciliation, and atonement mean the same thing, and that *atonement* being a word compounded of *at-one-ment*, signifies to make one, for *ment* is a Gaelic word, signifying to make. But God cannot change, the change, must be in man, and atonement means the same as repentance, or turning to God. This is a specimen of their criticism. They pretend to make discoveries, and to make plain many mysteries, to mention which is unnecessary. I would only observe, that some made the discovery, that there would be no resurrection, or future judgment.

Thus it appears that a wild fanaticism in the West, has thrown nearly the same light on the Scriptures and religion, with which a boasted philosophy has illumined them in the East.

This sect is without order, regularity, or any bond of union; each does that which is right in his own eyes. They are as ignorant as any of the sects, and in their manner of preaching are much like those already noticed.—This denomination was once numerous, but they are dwindling away rapidly. Five or more of these preachers have made confessions and recantations, and are re-admitted to the Presbyterian church. Many have joined the Shakers, and probably the remainder will soon join the Baptists or Methodists."

Such is the statement of Mr. Schermerhorn concerning the New Lights of the West and the philosophy of the East in the year 1813.

Unitarians will, perhaps, be surprized to see themselves in such close connexion with New Lights; and may possibly be disposed to doubt the authority which places them there. It must, however be acknowledged, that there is a strong family resemblance between the two; and perhaps the claims of kindred ought not to be wholly rejected. We will, at least, venture to make it a question whether it be owing more to "wild fanaticism," or plain common sense, or to that "inspiration of the Almighty" which "giveth understanding," that these men have seen *New Light*. The existence of a sect in the west, embracing the principal points of our own belief, though mingled in the first instance with many errors, is rather than otherwise a source of joy. They may be the means of spreading the simple truths of Christ, extensively in that region, and especially of preaching the gospel to the *poor*. They are spoken of as *ignorant*, and appear in the statement of Mr. S. to be of no great repute in *the world*. Nevertheless, God hath sometimes "chosen the foolish things of the world, to confound the wise; the weak things of the world, to confound the things that are mighty; and the base things of the world, and things which are despised, hath God chosen; yea and things which are not to bring to nought things that are;" and this may possibly be one of those cases.

It were desirable to have some further information concerning this sect; to know whether in fact they have come to nought, according to the predictions of Mr. S.; or whether there be any apparent prospect of their continuance or usefulness.

From certain remarks in the statement of Mr. S. it also appears, that many of the *Baptists* in the western region, are also Unitarians; or as he calls them Arians and Socinians. Possibly some of your correspondents may be able to give some interesting information on this subject. E.

*For the Christian Register.*

The character of the present age is that of inquiry and improvement, and the minds of men are searching into the truth of the doctrines that have been taught them, examining the solidity of the foundations on which they rest, and the force and propriety of the reasons that support them. Knowledge is not the work of one or two ages. Its beginnings are small and its progress gradual, and much of error is mingled with truth. Yet the error and the truth are taught together as things equally important, and as fresh advances are made in the acquisition of knowledge, much must necessarily be unlearned and forgotten, which it cost us much labour to attain. No small portion of the toil of one age is spent in removing the fabrics piled up by the misdirected ingenuity of former times. The mass of mankind are born to be followers, not leaders or companions, on the path of science. Subject to the guidance and control of a few lofty and daring spirits, it is with the utmost reluctance that they consent to leave those whom they have been accustomed to follow. So wedded are most men to their early opinions, that they look even with abhorrence, upon whatever is at variance with their former habits of thought. This is more especially the case in times when knowledge is scantily diffused, and most men not possessing enough of it to be able to judge for themselves, are the more ready to submit their minds to the sway of those, whose acquirements are greater than their own, and who have the address to avail themselves of the advantage which this superiority confers, and mould the pliant opinions of others to the shape which their own interests or feelings dictate. But though it be easy to give the first direction to the mind, yet when it has once received it, it is a difficult task to effect a change, and difficult in proportion to its ignorance. Thus the moist clay in the hands of the potter may be fashioned at his will, but having once received its form and been suffered to dry, the whole must be broken and kneaded again ere a different shape can be given to it.

As knowledge becomes more universal, the prejudices and false opinions of former times have less extensive influence, inquiry becomes more general, and by making fresh discoveries, by stating facts more correctly, by showing the falacy of unsound arguments, and by reasoning more justly, contributes to the advancement of the source of its own impulse. This has been remarkably the case in the physical and political world. Old dogmas have been overthrown, old beliefs shown to be groundless and absurd, and what were reported of old to be facts, have been proved not to be so. Nor has this inquiring spirit been confined merely to the laws of nature and the principles of government, but has extended its influence to religion the true foundation of all morality, and men have consequently been led to question creeds formerly received with implicit belief, to endeavour to trace them to their source and to prove that they had been imposed upon the world without authority. They have tested their truth by the application of reason, and made understanding the substitute of prescription, and used argument instead of assertion. In consequence of this they have found many things popularly inculcated, to be incomprehensible to the mind, and unsupported by scripture and these they have dared to reject. For so doing they have encountered abuse and persecution. The same obstacles that oppose themselves to the progress of every kind of knowledge, array themselves against the advancement of liberal and rational christianity, and their opposition is the more virulent, because most persons are disposed to think religion a thing too sacred to be submitted to the common tests of truth. Why it should be so, it is difficult to conceive; it is a subject of universal importance, and the necessity of a right and unwavering belief will be denied by none. Yet the mind of man is so constituted that such a belief can arise only from the conviction of the understanding, for that a man can believe without knowing what he believes is a moral impossibility; he may repeat a certain form of words and assert that he believes the meaning they convey, but if the words do not convey a distinct meaning, his assertion is vain, and he merely believes some idea or position that he has learnt to attach to them; but this cannot be a part of an all important doctrine and the rejection of it is certainly safe and proper.

Religion, at least that of Christ, does not, to be sure, stand upon the same footing with other knowledge in respect to its gradual advance towards perfection, for at its first propagation it was pure and perfect nor are the efforts of those who call themselves rational Christians, directed to make it more pure and perfect than it then was, but merely to free it from the falsehood and absurdity which the ignorance combined with the tumultuous state of the times succeeding the advent of our Saviour, have mingled with it, and to restore it to the purity in which it was taught by him and his immediate disciples. Surely the application of reason for this purpose can have nothing of sacrilege in it. It is in fact not only admissible, but a duty which every Christian owes to himself, society and his religion, and those who exclaim againt it, act in the same manner as those who in other branches of knowledge defend the dogmas of older against the more enlightened views of modern times.

*For the Christian Register.*

Mr. Editor.—Permit me to express my satisfaction at seeing in your paper of last week, a notice of the late ordination at Wareham. The very extraordinary proceedings of the council on that occasion certainly called for a publick rebuke—and I cannot but hope, the people of Wareham, will themselves come forward, as I am told they contemplate doing, with some publick expression of their disapprobation of proceedings so unchristianlike and disorganizing. It is not surprising that they should be highly disgusted and offended, at conduct which so entirely defeated their commendable purpose of promoting the peace and harmony of the parish. It seems that in choosing the council, the inhabitants who differ in their religious views, had in a very christianlike manner made mutual concessions for the purpose of promoting peace and good will, and had consented that clergymen of various religious sentiments should be invited to assist in the ordination. Upon this principle of conciliation, it was, that the people consented to invite so large a proportion of the *orthodox* clergy, and they expected, and certainly had a right to expect, that those who came there under such circumstances would pay some little respect to the rights and wishes of those, by whose forbearance and Christian courtesy they were invited there,—and not openly insult and drive out from among them their more immediate friends, the highly respected ministers of the neighbouring towns—men whose purity of character, and earnest and faithful solicitude for the spiritual interests of their people, will not shrink from comparison with any members of the Council, whatever may be their professions of superior sanctity. J.

CHRISTIAN REGISTER.

*FRIDAY EVENING, OCTOBER 26, 1821.*

It is not improbable that to some of our readers, the statement is new, which they find on our first page, relative to the text 1 John v. 7.; and it is to be expected, that it will strike them with surprise, to find that there are any who doubt the entire perfection of our present bible. Our habits of reverence, are so deeply fixed, for every particle of the reputed word of God, that it unavoidably strikes us with a kind of dread and apprehension, to hear a single doubt suggested of the genuineness of any part. We do not sufficiently consider the various circumstances which have operated in past ages to corrupt the purity of the original text. How many are there indeed, who, though upon reflection they know better, are unconsciously governed by the impression, that the scripture was uttered by the spirit of God in the very words in which we now read it. If we are truly desirous to know what is the mind of the Spirit, we shall listen with great candour and readiness of mind, to every suggestion of learned and good men relative to the pure word of God, and shall be as much afraid of reverencing the *traditions of men* for the word of God, as we shall of entertaining too little reverence for the *real* word of God. Although we may be at first alarmed and startled at the suggestion that some part of what we have deemed to be good Scripture, is spurious, and no part of the book of inspiration, yet when we consider that the suggestion comes from the learned of all denominations, we cannot suppose that it proceeds from any other than the most earnest desire to discover and defend the truth as it is in Jesus.

To a man of common understanding and candid mind, even though his advantages of theological knowledge may have been small, it cannot we think appear a subject of great surprise that some errors should have crept in and corrupted the purity of the divine word. He considers that it was originally written in a different language from that in which we possess it, and must have suffered some change and misconstruction in translation. He recollects that it was given (particularly the New Testament,) to a people who were strongly wedded to their previous faith, whether *Jewish* or *Heathen*, and that although they relinquished some of their false notions, yet they retained many, and in interpreting or translating the scriptures would be likely, either through misconception or dishonesty to bend it into some degree of conformity with their previous belief. Nor is he unmindful, that in every age of christianity previously to the invention of printing, a wide door was constantly open for the introduction of errors into the text, through the carelessness or fraudulence of transcribers. With this view of the circumstances that have operated to endanger the purity of the text, a candid mind instead of wondering at its corruption, will rather be struck with admiration, that it has been preserved so pure.

But the unlettered christian is perhaps ready to inquire, if the word of God has been exposed to such danger of corruption, how shall we know by what rule to govern our conduct. To this inquiry we reply that as all christians acknowledge the authenticity and purity of the great body of Scripture, no upright mind can be in any doubt about his rule of practice either toward God or his fellow men. The disputed passages are almost all of them such as relate to particular disputed points of faith, and are fairly liable to the suspicion of having been fraudently introduced or varied by some champion of a sect, to favour his particular belief. To the question how we are to know what is the true text, or how it can at the present day be purified from its supposed corruptions,—we answer,—it is our duty to pay much deference to the representations of *learned* and *honest* men in relation to the subject. In all cases where such agree, we shall have no doubts, and where they disagree we must candidly listen to their arguments, rejoicing that whatever the decision may be, it cannot be one that will much effect our practice. Nor need we be under any apprehension, that so long as we maintain a humble and docile temper, we shall be in any danger of fatal errors of faith. By the comparison of ancient manuscript copies of the Scriptures one with another, the errors and corruptions of the text are discovered, and by the continually improving knowledge of the manners and customs, the language, literature and general history of the Eastern nations, we are furnished with the means not only of determining the true text, but of elucidating many difficult passages, which have long exercised the ingenuity and divided the opinions of the learned and inquisitive.

Let us then instead of being alarmed at the suggestion of a doubt about the entire purity of our present received text—rejoice that there are so many learned, and able, and pious men who are earnestly and successfully endeavouring to restore it to its original purity.

*Trial of Martin.*—On Friday the 12th inst. *Michael Martin*, was tried before the Supreme Court for the county of Middlesex, for a highway robbery upon Major John Bray of this town, on the 13th of August last. The prosecution was conducted by the Solicitor General. S. L. Knapp, and L. M. Parker Esqrs. were council for the prisoner. The cause was given to the jury about 2 o' clock, and after an absence of upwards of two hours, they returned a verdict of *Guilty*.

On Monday the 22d the prisoner was brought to the bar. The Chief Justice then delivered the opinion of the Court as to the construction of the statute upon which the indictment was founded—which was, that the construction given to the jury and adopted by them, was correct, and that the offence of, the prisoner was capital. Whereupon the Solicitor General moved the Court that sentence of death be passed upon the prisoner;—and the Chief Justice, after an appropriate and very impressive address, then pronounced the awful sentence upon the prisoner.

*The following is the address of the Chief Justice to Michael Martin, on pronouncing sentence of Death upon him for Highway Robbery:*

MICHAEL MARTIN,

You are now placed at the bar to receive thesentence of the law for the crime of which you have been duly convicted. Your trial has been fair and deliberate, and every consideration which might favourably affect the issue, has been faithfully and ably presented to the Court and Jury, by the counsel who, at your request, were appointed to manage your defence. The evidence upon which the verdict has been returned, was simple, clear and conclusive, so that no doubt remains of your having perpetrated the offence which is charged against you in the indictment.

That offence is of the most dangerous nature to the community, and cannot be committed but by one of ferocious temper and desperate intentions, willing to sacrifice life in the pursuit of plunder, and utterly regardless of the laws of God and man. The highwayman upon land, is, like a pirate upon the ocean, an enemy of the human race; waging war upon the innocent and defenceless, seeking through blood and slaughter, the fruits of other men's labour and enterprise, and wresting by violence from the unwary traveller, at the peril of his life, his means of subsistence and comfort.

No wonder then that all mankind should hold in abhorrence the crime and its perpetrators. No wonder that the law of society should require the life of him who prays upon the the property of its members, and puts *their* lives in jeopardy. The safety of the citizen in the lawful pursuit of his occupations, in his journeis of business or pleasure, in his interviews with neighbors and friends, demands of the government which is bound to protect him in these lawful objects, that those who infest the road and present to the peaceful traveller the alternative of death or robbery, should be consigned to the heaviest punishment which human laws can inflict. Death is the proper doom of him, who dooms to death all who resist his violence; and to cut off from society one who wages indiscriminate war upon its members; is but a just retribution.

In your case more than common circumstances of boldness and desperation have been proved. Instead of waiting for the night which covers so many crimes, or of way-laying in some unfrequented path the solitary traveller, you, almost in the face of the sun, and in a public road where concealment was hardly possible, with a desperate courage, arrested your victim, and permitted him to save his life only by the sacrifice of his property.

A deed like this is rare in any country, and in this almost unparalleled; it could be committed only by one who is practiced in plunder, and hardened by habit in the most flagitious courses.

But you have been stopped in your career of crime, and are now to suffer the penalties of the law. Death, at all times terrible, and especially to those who incur it by their crimes, will soon terminate your projects, and the space left you will be not too long for the only purpose for which it ought to be used, a review of your past life and a preparation for the life to come. Stranger as you are among us, nothing is known of your early life, your means of knowledge, the precepts of your youth, or the examples which may have been set before you. To judge by the rapid course of crime, and the audacity of the act for which you suffer, there is reason to fear that your education has been neglected, and that the fear of God has never been before your eyes. You came to this country apparently friendless and forlorn, but were received with kindness and charity. While industrious and sober, the means of honest livelihood were put into your hands, and nothing but perseverance in the course begun was wanting to place you in circumstances of comfort, and in time, to have entitled you to the privileges and the prospects of a citizen of this country; but a life of regular labour was burthensome to you—idleness succeeded to industry, and intemperance to idleness—dismission from the hospitable roof under which you were sheltered, was the just consequences; and there is reason to believe that you have since preyed upon the community which was willing to receive and protect you. You arrived at the place where you meditated and effected your great outrage, probably with a stolen horse—when obliged, in order to avoid detection, to abandon him, in your flight you stole another, with which you expected to escape; but in this, as in most instances of crime, the means of escape have been by an overruling providence converted into the cause of detection, and the concealed weapon which was prepared to ensure your plunder, and to destroy the lives of pursuers, has been a swif witness of your purposes and intent.—In the country from which you came, your life would be trebly forfeited, by the succession of crimes committed within a few days. Thrice have you dared the vengeance of the Almighty by violating one of his express prohibitions, and once under circumstances which denote an intention to have sealed with blood the execrable projects of avarice. We know not how to touch the heart of such an offender; but if you know and believe that there is a God, of purer eyes than to behold iniquity, a future life of punishment and reward, an unerring tribunal before which in a short time you must appear, nothing but a stupid hardness of heart can keep you from prostrating yourself in dust and ashes, and crying to the throne of grace for mercy. Death is the penalty prescribed by human laws for trangressions like yours: the offended majesty of Heaven can be appeased only by the broken spirit and the contrite heart. Go, then, to your cell with a resolution to review your past life; to set in array before you the offences, secret or open, which you have committed, and pray for that repentance which worketh salvation. Open your bible and read there the doom of unrepented sin, as well as the hopes, which may be entertained by the sincerely penitent, and listen to the voice of the minister of peace, who will visit you in your affliction and try to open you a path to forgiveness in the world roove. With a design to prepare you for the solemn intervel allowed for reflection, and to fit if possible your heart for the reception of divine truth, under the instruction of the ministers of religion, you have been thus addressed. It remains for us only to recommend you to the mercy of God, and to pronounce the sentence of the law.

The sentence is, that you be taken hence to the prison from whence you were brought,—from thence to the place of execution, and that you be there hanged by the neck until you are dead.

And may God of his infinite grace, through the intercession and merits of the Redeemer, have mercy upon your soul.

### *DUDLEAN LECTURE.*

On Wednesday afternoon, the *Dudlean Lecture* was delivered in the University Chapel at Cambridge, by Rev. Mr. PIERCE, of Brookline. His subject was the errors of popery. It was a highly interesting and able performance.

Two labourers, Myers and Dougherty, perished in the inlet of one of the public sewers, Philadelphia, on Friday last, from the foulness of the air. They were taken out alive, but soon expired.—*Gaz.*

*New Psalm Book.*—It is announced in the London papers that Walter Scott, Crabbe, Southey, Milman, Heber, and Wrangnam, are employed in composing a new Book of Psalms and Hymns, for the use of Churches.

"*Equal and exact Justice.*" A negro man has been hung in Georgia, for shooting a white man;—And one Daniel Danelly, for shooting a negro, has been sentenced to four years imprisonment.

*Keep to the right*—On Saturday last a driver of a wagon was prosecuted under *the new road law*, for running his wagon against a chaise on the Neck on Friday evening. It appeared in evidence, that he was driving on the extreme left of the road, and he was accordingly fined 5 dollars and the costs of the prosecution 3 dollars and 71 cents. The recent road law is a salutary one, and we hope will be enforced on all occasions, which require it. (*Patriot.*

### *BOSTON DISPENSARY.*

At the Annual Meeting of the Contributors to this eminently useful charity—the following named gentlemen were chosen Managers for the ensuing year;—

His Honor William Phillips, Rev. Dr. Thomas Baldwin, Joseph Coolidge, Isaac Winslow, Joseph Tilden, Samuel H. Walley, Rev. Henry Ware, Samuel Snelling, Edward Tuckerman, Edward Phillips, Benjamin West, Thomas A. Dexter.

Gideon Snow, Esq. was re-elected Treasurer.—Aaron Dexter, M. D. and Wm. Spooner, M. D. were appointed, by the Managers, Consulting Physicians, and the following named gentlemen Visiting Physicians—J. W. Webster, M. D. for the Southern District, Chandler Robbins, jr. M. D. for the Eastern do. Geo. B. Doane, M. D. for the Northern do. and John P. Spooner, for the Western do.

Per order THOMAS A. DEXTER, *Sec'ry.*

The grand jury for Putnam county, Georgia, among other presentments, which are published in the Georgia Journal, make the following;—

"We present William Tidwell for the offence of mayhem; for that the said William Tidwell did, on the 25th day of August, 1821, at or near the house of Levi Lee, in the county aforesaid, *wilfully and maliciously bite, slit, or cut off the ear* of Lewis Brantly."

### *ANTIQUARIAN SOCIETY.*

An annual meeting of this national Institution was held yesterday. ISAIAH THOMAS, Esq. was rechosen President; and the Rev. AARON BANCROFT, D. D. and the Hon. DEWITT CLINTON, Vice Presidents—the latter gentleman in the room of the Hon. *Timothy Bigelow*, deceased, The Hon. Edward H. Robbins, Benjamin Russell, Esq. Rev. Wm. Jenks, Rev. Charles Lowell, Tho. L. Winthrop, Esq. (this gentleman was chosen in the room of the Hon. James Winthrop, deceased,) Hon. Oliver Fisk, Hon. Abijah Bigelow, Hon. Levi Lincoln, Samuel Jennison, and Edward D. Bangs Esqrs. were chosen Counsellors; Rejoice Newton, Esq. Recording Secretary, and James C. Merrill, Esq. Assistant Recording Secretary. Committees reported, that the communications to the Society on subjects connected with the Antiquities of our country had increased to an extent nearly sufficient to form another volume;—that the elegant Edifice erected at Worcester for the safe keeping of the Library, Documents, and Cabinet of the Society, was entirely completed, and well filled; and that many additions to all the departments of it have been made since the last meeting.—Few travellers pass through Worcester without stopping to view the Library and Cabinet, and all express the high satisfaction they afford to every one who feels an interest in the preservation of memorials of the origin of our beloved country, and nation.—*Cent.*

*From the Albany Register, October 10.*

### *THE GRAND CANALS.*

Our readers, especially those who reside at a distance, will doubtless be surprized to learn, that upwards of *nine thousand* men have been employed the greater part of the season, and are now stretching along the lines of the western and northern canals, viz: about 5000 between Utica and Schenectady; 3500 beyond the Seneca river, and 1500 on the northern canal. This body of workmen would make a formidable army: nearly equal to that with which Washington, in a great measure, achieved our independence.

We are informed that the line of the western canal is principally excavated from twenty miles west of the Genesee river to the city of Schenectady—besides working parties on the line towards this city, by the route of the Cohoes Falls; and that the whole routes of both the western and northern canals, are laid out and under contract; that about 70 miles of navigable canal will be added the present year to the middle section from Montezuma to Utica, a distance of 60 miles. A flight of five locks, at the Little Falls, is represented superior to any similar work in America; and in point of neat execution and durability, may challenge the world.

The northern canal was completed the season past, from Lake Champlain to the Hudson river; the present season, the excavation will be completed to its junction with the western canal, near the Cohoes Falls. We are also informed, that operations will commence on the very borders of this city, at the point of termination, in a few days.

### *BRIGHTON CATTLE SHOW.*

*Report of the Committee appointed to decide the premiums for Sheep and Swine.*

The premium for the best sow, was awarded to John Prince, Esq.—10 dollars.

The second do. to Dr. Francis Moore of Brighton.—5 dollars.

The premium for the best boar, to Luke Fisk of Waltham.—10 dollars.

Second premium—5 dolls. to the town of Cambridge, for a boar, belonging to the poor house establishment.

For the best store pigs, to Josiah Hovey—10 dollars.

Second do. to James Robbins—5 dollars.

There was no competition for the premium on Merino Sheep. Gen. Austin being the owner of all that were offered.

For Merino Wethers, first premium to Gen. Austin—20 dollars.

The merino Ram offered by Gen. Austin, was not deemed worthy a first premium, but received the second 10 dollars.

A second premium—10 dollars was also awarded to Gen. Austin for Merino Ewes.

The premium for native wethers, though there was no competition, was awarded to Stephen Howe—10 dollars.

*Report of the committee on the subject of Inventions.*

A machine called a flax separator, offered by Mr. Hotchkiss, of Brattleboro', Vt. received a premium of 20 dollars.

For a washing machine of very superior construction, a premium of 10 dollars was awarded to Mr. Hodgdon, of Newton. The machine consists of a rotatory tub, turned by a crank.

A machine for threshing and winnowing wheat, was presented by Mr. Gragg, of Londonderry. It was considered a very perfect machine. It is simple in its construction, and not expensive, its cost when complete not exceeeding 40 dollars. If the proprietor furnishes satisfactory certificates of what it is capable of performing, he will receive a premium.

A number of other inventions were presented which were deemed highly worthy of notice.

*Massachusetts Agricultural Society.*

It may be useful to this Society, and gratifying to its friends, to give a summary view of its distribution of premiums at the late Show at Brighton. It will shew the wide extent of country through which its influence is felt; and although it certainly cannot pretend to a greater degree of zeal or intelligence than are exhibited by the local societies, yet its premiums not being limited by county lines, are more extensively distributed.

78 premiums were awarded to 70 different individuals, in 37 towns, and in the counties of

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| Berkshire, | Essex, |
| Hampshire, | Suffolk, |
| Worcester, | Plymouth, |
| Middlesex, | and |
| Norfolk, | Bristol. |

The interesting report on agricultural *products*, for this year, is not included, because the crops are not all gathered, and the evidence could not of course, be furnished. It is hoped and believed, that this will swell the list, and that we shall see *some*, if not *all*, of the *four* remaining counties of the State, in the statement of successful competitors. It is our wish, and an earnest one, that every part of the State may feel an interest in, and participate the advantages of this earliest society. Per order,

J. LOWELL, *Cor. Sec'ry.*

*Boston, Oct. 23, 1821.*

The Superior Court of N. Hampshire has appointed the *first Monday of December*, for the execution of Farmer, whose trial was mentioned in our last.

## FOREIGN INTELLIGENCE.

By an arrival at New-York, from Liverpool, in 43 days, London papers have been received to Sept. 4, and those of Liverpool to Sept. 6.

The British King left Dublin on the 3d of September. It was expected he would commence his tour to Hanover and other parts of the continent soon after his return to England. Great preparations are said to be making in Hanover, for the Coronation of George IV. as King of his German dominions. The king will visit Vienna, and the seat of prince ESTERHAZY, before he returns from the continent. It is expected that he will return to England in Oct. by the way of Paris.

### *RUSSIA AND TURKEY.*

The following is an extract from a letter dated Aug. 7, received by express at Paris, from Constantinople.

"As Turkey *has agreed to all the terms demanded by Russia*, war was out of the question;—But as the documents were delivered two hours after the time allowed to the Divan to decide upon them had expired, two special messengers were despatched to St. Petersburgh to communicate them."

If the Turkish government has acceded to the requirements of Russia, it is not probable, that the circumstance of the documents being delivered a few hours too late, will be any obstacle to the pursuit of pacific measures on the part of Russia.

It appeared by Paris papers received in London, that the preparations for war still continued in the frontier provinces of Russia.

It is said that prince ESTERHAZY, the Austrian Ambassador in London, and the constant companion of the British king, has an income of nearly two millions and an half of dollars annually.

*Agricultural Report.*—The harvests in England promised an abundant crop. Wheat was said to be partially affected by the *red rust*, but not to any injurious extent. On light land the crop was very fine, in heavy lands it was much down. In some parts it was not rated at more than two thirds. The crop of barley was immense. Oats were well got in, and beans and peas were abundant.—*Cent.*

*Botany Bay.* Capt. RIGGS of the American ship *General Gates*, was condemned in the Supreme Court of New South Wales, on the 15th September, 1820, to pay 6000 pounds for having taken from the colony ten convicts, and one free man, and having quitted the harbor without a clearance.—*Cent.*

FROM THE DAILY ADVERTISER OF THIS MORNING.

*By the Steam-Boat Line.*

We received last evening, through the particular attention of the Editors of the New-York Daily Advertiser, their paper of Wednesday last, containing London news to Sept. 14, brought by the ship Hercules, from Liverpool.

There was no certain intelligence of the commencement of hostilities between Russia and the Porte, and the Courier of Sept. 14, says, "we have from the first seen no sufficient grounds to justify any strong belief that it would take place." A paragraph dated Augsburgh, Sept. 5, states that "the Courier of Vienna which arrived to-day has brought the important news that the two Russian Armies commanded by Gens. Sacken, and Witgenstein have been in full movement since the arrival of an extraordinary *estafete* from St. Petersburgh."

It is stated under the Frankfort date, that the Emperor Alexander will take no decisive step in relation to Turkey without consulting his allies, and that on that account several persons have been sent on special missions to the principal courts.

It is stated that Tripoliza has been reduced by the Greeks under Ypsilanti, and that the Grecian fleet on the 25th of July, between Samos and Chios, destroyed the whole fleet of the Turks, consisting of 17 ships of war, and 32 transports, with 13,000 troops on board, after a bloody battle, which lasted three days. The Greeks of the Morea have been reduced to submission.

Madrid was at the last accounts in a state of commotion and alarm.

The King had not arrived in England. The squadron on board which he had embarked, was detained by stormy weather and head winds, and was last seen off Milford Haven.

The weather from the beginning of the month had been wet and extremely unfavourable, for the harvest.

☞ Subscriptions for the CHRISTIAN REGISTER, are received at the office, No. 10, Congress Street, or at Messrs Cummings & Hilliard's No. 1. Cornhill. Communications for the Editor may be left at either of the above named places, or at No. 3, Newbury Place.

New Subscribers can be furnished with a series of the numbers from the beginning.

## MARRIED,

In this town, on Sunday morning, by the Rev. Mr. Dean, Mr. Samuel Austin Belknap to Miss Mary Ann Fennelly—In the evening, by the Rev. Mr. Ballou, Mr. Putnam P. Rea to Miss Emily Powers—By the Rev. Mr. Sharp, Mr. Samuel Millard to Miss Maria J. Ham.—By the Rev. Dr. Baldwin, Mr. Elliot A. Hall, of Concord, N. H. to Miss Eliza Loud.

On Tuesday evening, by the Rev. Dr. Gardiner, Mr. Samuel Nicholson, merchant, of Charleston, S. C. to Miss Sarah Brinley of this town.

## DIED,

On Sunday evening last, Mrs. Betsy Reed, widow of the late Mr. Jonas Reed, of Heath, Mass. aged 41.

On Sunday, Joel Seaver, son of Mr. Joel Wheeler, aged 6 months.

In Brooklyn (Con.) Dea. Roger Wolcott Williams, aged 58.

In Dorchester, last Tuesday, Hon. SAMUEL ADAMS, aged 37, late Preceptor of Dummer Academy, and formerly of the Senate of Massachusetts; greatly beloved by his connexions and friends, and highly esteemed by all who knew him.

On Sunday Mr. Samuel C. Stevenson, aged 26.—Mrs. Hannah Johnson, wife of Mr. Isaac J. aged 54.

## POETRY.

### TO-MORROW.

How sweet to the heart is the thought of to-morrow,
When hope's fairy pictures bright colours display!
How sweet, when we can from futurity borrow,
A balm for the griefs that afflict us to-day!

When wearisome sickness has taught me to languish
For health, and the comfort it bears on its wing,
Let me hope (oh! how soon it will lessen my anguish)
That to-morrow will ease and serenity bring.

When travelling alone, quite forlorn, unbefriended,
Sweet the hope that to-morrow my wandering will cease;
Then at home, then, with care sympathetic attended,
I shall rest unmolested, and slumber in peace.

Or when from the friends of my heart long divided,
The fond expectation with joy how replete!
That from far distant regions, by Providence guided,
To-morrow will see us most happily meet.

When six days of labour, each other succeeding,
With hurry and toil have my spirits oppress'd;
What pleasure to think, as the last is receding,—
To-morrow will be a sweet Sabbath of rest.

And when the vain shadows of time are retiring,
When life is fast fleeting, and death is in sight,
The Christian, believing, exulting, expiring,
Beholds a to-morrow of endless delight.

But the Infidel, then! he sees no to-morrow!
Yet he knows that his moments are hastening away;
Poor wretch! can he feel without heart rending sorrow,
That his joys and his life will expire with to-day?

*Bombay Gazette.*

## *Clergyman's Almanack.*

The Clergyman's Almanack, or Astromical Diary and Serious Monitor for 1822, has lately fallen in our way. We have perused it with much satisfaction. In addition to the usual callendar pages, it contains a great deal of excellent moral and religious instruction and entertainment. The Charitable and christianlike spirit it breathes,—its seriousness, and the deep vein of piety, and earnest solicitation for the good of men, which runs through the whole, must we think, recommend it to all of a similar spirit,—in preference to any publication of the kind. We sincerely hope that it will meet with the generous patronage which it evidently deserves. It is for sale by Messrs. *Munroe & Francis*, No. 4, Cornhill.

That our readers may become more fully acquainted with the spirit of the publication, we subjoin the

### EDITOR'S ADDRESS.

*Brethren and Fellow Men,*

With the publication of the *fourteenth* number of my "Astronomical Diary and Serious Monitor," permit me to address you, as well with plainness of speech and deep concern for your everlasting interest, as with sentiments of grateful acknowledgment."—Such acknowledgment is now respectfully offered you for the patronage which you have hitherto given to my little, and well-intended *manual*. And it is a source of no small consolation to me, to believe that it has been in some degree useful in amoral and religious view. To render it thus useful has been my principal object and concern. Nor have I spared pains to make each number equal, at least, to its predecessor in importance, interest and usefulness. And I have the satisfaction to believe that my attempt has not been unsuccessful. I cannot therefore, but regret, that your patronage of my little book has, for several years been declining. To account for this is not difficult, as it is a well-known fact that vigorous and persevering efforts have been made, by influential characters, to destroy the reputation of its religious department. When such characters, in periodical publications, extensively circulated, denounce "the Clergyman's Almanack as having forfeited its claims to the public patronage, and as almost exclusively devoted to the dissemination of the sentiments of modern *latitudinarianism*;"—and when, in this manner, they "most ardently express the wish that no christian would introduce such a publication into his dwelling, or put it into the hands of his children;"—when such exertion, in connexion with a variety of other expedients, is made to prejudice the public against the work, it is easy to account for the decline of its patronage. Nor do I hesitate to say, that, if its character is such as to render it unsafe to "put into the hands of children," that it has indeed forfeited its claim to the patronage of the public; and that it is my most earnest desire, that neither children nor adults of any description, may ever take it into their hands or read a page of it, unless with the view to expose its death-like features and to effect its complete destruction. This, my respected patrons, is the best wish I have to express in reference to "the Clergyman's Almanack," if it be in reality such a *thing* as has been represented.

Yet I cannot but indulge the belief, that its character is directly the reverse of this representation; and especially, as its enemies either dare not, or are conscious that they cannot bring any particular and definite charge against the publication, which would in any degree injure the reputation of its religious department, as a strictly Evangelical performance. A general denunciation—a sweeping anathema of a religious work, unaccompanied with even a shadow of argument or reason, I must regard as a circumstance not a little favourable to the correctness of the sentiments it contains, and of the poverty of the resources of its assailants.

No piece, in either number of the Clergyman's Almanack, is of a character, I should think, to alarm the fears, or awaken the jealousy and call forth the censure of christians of any denomination, excepting a piece on human creeds, and a "letter from Theophilus to Silas respecting the doctrine of the Trinity." Nor can I easily perceive that those pieces should be exceptionable and offensive to any Christian, who holds the Bible, as a standard of faith and rule of conduct, in higher estimation than human formularies, and who is not afraid that a set of queries respecting the trinitarian theory would be likely to bring the reader to search the Scriptures diligently for light on that subject. The piece on human creeds does, indeed, profess to hold the scriptures in higher esteem than any human formularies; and the letter states several queries respecting the doctrine of the Trinity, without deciding upon its merits—or whether it is true or false. This my patrons, is "the front and head of their offending."

But it may be said that the tendency of the pieces is to bring religious formularies and articles of faith of human device into discredit, and to favour the unitarian belief. Nor do I think it unlikely that this is, in fact, the case, so far as they may bring the reader to an unbiassed and careful search of the Bible. Yet, were these effects, which seem to be anticipated with so much alarm and dread, generally produced, the church would not, I humbly conceive, be in any danger; nor do I apprehend that the cause of primitive and unadulterated christianity would sustain the slightest injury.

This is the cause, my patrons, which I trust lies near my heart, and which, I am ardently desirous to promote. Nor do I think I shall dissever it by avowing my belief in the Holy Scriptures as containing the best and the only adequate and safe standard of faith and practice—that we need no supplement to them—and that every supplement or appendage of human contrivance, is rather, than otherwise, injurious to the cause of truth, and to the hearts and morals of men.

Nor do I hesitate to avow it as my belief that the Scriptures, in the most direct, full and unequivocal manner teach, as a doctrine of prime importance, the UNITY and SUPREMACY of God; that they thus teach that "the Lord our God is ONE Lord"—that "there is none other God but ONE"—and that this one Lord God is "the FATHER"—"the God and Father of our *Lord Jesus Christ*." I believe that this testimony, agreeably to its most plain and obvious meaning is, that the one God even the FATHER is, *alone* possessed *of Supreme Divinity*—in other words, there is but one Supreme Being, Person, Spirit, or object of worship. Indeed, I conceive that the existence of more than one such Being, Spirit, or object would be *as useless and undesirable*, as *it is impossible*.

I believe in one Mediator between God and men, the Lord Jesus Christ—that he did not mediate between himself and men—that the declarations which he made of himself are strictly true according to their most obvious meaning: "I came down from heaven, not to do *mine own will*, but the will of him that sent me." "I have not spoken of myself; the Father which hath *sent* me, *he gave* me a commandment what I should say, and what I should speak." "As the Father *hath sent me*, even so send I you." "The Father is *greater than I*." "The Father that dwelleth in me, *he doth the works*." "I can of *mine own self* do *nothing*." "My doctrine is *not mine*, but *his* that sent me."—"He that sent me is true; and I speak to the world those things, *which I have heard of him*." "*As my Father hath taught me*, I speak these things." "Of that day, and that hour, knoweth no man; no, not even the angels, which are in heaven, *neither the Son*, but the Father."—Such, and similar declarations did our Saviour uniformly make of himself. Nor did he ever make any in opposition to, or inconsistent with them. He never said or pretended that he was the One Supreme God. His God and Father he always presented as the only object of supreme worship. "*Him only* shalt thou serve." "After this manner pray ye, Our Father." "But the hour cometh and now is, when the *true worshippers* shall worship *the Father* in spirit and in truth." "And in that day, *ye shall ask me nothing*." "Verily, verily I say unto you, whatsoever *ye shall ask the Father*, in my name, he shall give it you." And as he inculcated this worship of the Father, so he inforced the inculcation by his example. He prayed to, and worshipped the Father, as the one, and only Supreme God.—In this connexion let it be added, that no representations of the character of Christ by his apostles, clash, when fairly interpreted, with the declarations which he made concerning himself.

Let unbiassed reason be your guide, and you cannot, I am persuaded, but give your assent (with me) to the great, and fundamental, and precious doctrine—that there is but *One Supreme God, Person, Spirit, or Being—even God the* FATHER; and that Jesus Christ is the Son of the Father, the brightness of the Father's glory—the greatest and most excellent character in the universe, the one God excepted—that he is, strictly, distinct from God, inferior and dependent on him, and yet that it is through his mediation, we are to hope, upon repentance, to obtain from the mercy of God, forgiveness of our sins, and the everlasting salvation of our souls.

As the Scriptures teach that the Holy Ghost, or Holy Spirit, is *poured out, shed forth*, given *without measure*, and *by measure*, and that the *residue remains* with God, that men are said to *drink* into the the Spirit, and are represented to be able to *quench* it, &c. I am constrained to believe that this Spirit is not a person, or being, or spirit distinct from God, but rather is the power and operation of God.—The above representations are not applicable to a person or being. Is it not most obviously improper to speak *of God* as *poured out, shed forth, quenched*, &c.? I do not however deny, but believe, that *Holy Spirit* or Spirit of God is sometimes used as a *synonymy* for God himself. God is a Spirit—the Holy and Supreme Spirit. Hence he is sometimes in scripture called the Holy Spirit or Holy Ghost. But the phrase is more generally used to denote the divine power and operation. This view of the Holy Spirit is, it is believed, clearly exhibited in the scriptures. But as I have already much exceeded the designed limits of this address, I must decline a more full and particular exhibition of the subject.

And, now, my brethren, let me earnestly entreat you, seriously and with a spirit of candor to examine and re-examine in the light of scripture, whether these things are so. And may the result of your examination be a clear and satisfactory knowledge of truth in reference to the character of the Father, of the Son, and of the Holy Spirit.

Apprehensive, as I am, that difference in opinion among christians in relation to these characters is rather *seeming* than *real*, I have it in contemplation, to illustrate and support the truth of this suggestion in future numbers of this work, in a distinct department of it. But as this will depend on the continuance of my precarious life, and sufficient patronage to support the work, I dare not indulge any sanguine expectation that the object of my wishes will be carried into effect. But however this may be, let it be our great concern while life is continued to us, so to live as that God may in all things be glorified. And remembering that we are brethren, let us see to it, notwithstanding difference in religious opinion may exist among us, in things unessential, that we do not fall out by the way. This is the sincere wish and prayer of your obliged friend,

THE EDITOR.

*Massachusetts*, 1821.

"We may die," says the celebrated Wesley, "without the knowledge of many truths, and yet be carried into Abraham's bosom; but if we die without love, what will knowledge avail? Just as much as it avails the devil and his angels! I will not quarrel with you about any opinion; only see that your heart be right towards God, that you love the Lord Jesus Christ, that you love your neighbors, and walk as your Master walked, and I desire no more. I am sick of opinions: I am weary to bear them: my soul loathes this frothy food. Give me solid and substantial religion: give me an humble gentle lover of God and man: a man full of mercy and good fruits, without partiality, and without hypocrisy; a man laying himself out in the work of faith, the patience of hope, the labour of love. Let my soul be with these Christians, wheresoever they are, and whatsoever opinion they are of. "Whosoever" thus doth the will of my Father which is in Heaven, the same is my brother, and sister, and mother."

ANECDOTE OF LOGMAN—*surnamed the Sage.*

Logman's master having one day given him a bitter apple to eat, he devoured it without repugnance. Astonished at this act of obedience, his master asked him how he could eat a fruit so disagreeable to the taste. 'You have given me many sweets,' replied the sage, 'and it would be surprising if I could not eat the only bitter fruit that I ever received from you.' An admirable lesson! it is a practical maxim, similar to the truly pious reflection of Job, which every heart in pain should remember—Have I received good from the hands of God, and shall I not receive evil?

A poor Arabian of the desert was one day asked how he came to be assured there was a God? In the same way (said he) that I am able to tell by the print impressed on the sand, whether it was a man or a beast that passed over it.

*From Poulson's American Daily Advertiser.*

WHEELS FOR CARRIAGES.

A controversy has been, for some time past, carried on in England, between both practical and scientific characters, on the subject of Wheel-Carriages. It seems well worthy the attention of every one who uses any sort of such carriages. Pamphlets are written, and many discussions appear on the subject. Those who have been accustomed to use the *conical* wheel, which is the one common with us, oppose any innovation. But the advocates for the *cylindrical*, or flat rimmed wheels, are numerous and bring forward both experiments and sientific arguments in favour of them. It is said, that in *Flanders*, the cylindrical wheels are generally used for carriages of burthen, and that, with them, five horses will draw ten tons, on their paved and level roads; for such burthens, however, auxiliary horses are employed at hills. These wheels are without *dish*, broad, and perfectly flat. It is said that *conical* wheels have a tendency to move in a circle; and that it is plainly proved, by experiment, that the draft has not only to encounter the resistance of the weight to be moved forward, but also to overcome this circular tendency.

In *Flanders*, the game of bowls is played with *conical* bowls, and the skill is what arch of a circle to describe with them, so as to arrive at the mark, whereas spherical bowls roll in strait lines. The Flemish bowl is said to represent the conical, or dished wheel; and it is sarcastically alledged, that "every Flemish boy, playing at bowls, is better informed in the subject of wheels, than the great waggon-masters of England." An essay on wheels, written by a *Joseph Storrs Fry*, is highly recommended by the cylindrical wheel advocates.

The subject is mentioned for the consideration of our scientific, as well as practical citizens, to the end that if the cylindrical, or flat wheel, has advantages over that now in common use, it may have a fair experiment made to test its superiority if any it has.

MURDER!

*Richmond, Oct.* 11.—A murder was commmitted on Tuesday afternoon last, in Manchester, upon Mr. Joseph Sowden, a young man of much respectability, and highly esteemed by the people of Manchester, and all his acquaintances.

The circumstances as far as we can learn, are these: Mr. S. and several gentlemen were standing on the side of the street, when a wagoner, apparently intoxicated, passed along with a gun, swearing he would shoot any person who might interrupt him.—One of the gentlemen observed to him that no person would interrupt him, and that he must not think of shooting any one. The wagoner said he would shoot him and immediately presented his gun—The unfortunate S. rushed to interpose and prevent any mischief—S. blundered: and the wagoner retreated a pace or two, presented his gun and shot him in the breast, he almost immediately expired;—the distance was so short, that the wad of the gun was driven into his breast—the wagoner fled, but was pursued and overtaken, and is, we believe in the custody of the law. An Inquest has been held, but we have not been able to obtain the report.—*Compiler.*

It has been decided, by the Circiut Court of the United States, that a Bill of Exchange drawn in one State of the Union, upon a person or persons in another State of the Union, is a *Foreign Bill of Exchange.*

The Board of Health at Savannah, on the 4th inst. reported the existence of 67 cases of intermittent fever, which it appears had increased in consequence of heavy rains and a hot sun.—When properly attended to, at an early stage, the disease is manageable.

*Great Charity.*—It appears from official documents, that the sum collected the *last year* in London, for the distribution of Bibles, and the propagation of the gospel by missionaries and others, exceeded *Thirteen Hundred Thousand Dollars!*—a sum four times as large as the whole annual public State taxes of New-England.

[*Centinel.*

Give me a Religion, that is grounded upon *Right Reason*, and *Divine Authority*; such as when it does attain its effect, the World is the better for it.

Do not think, God has done any thing concerning thee, *before* thou camest into Being, whereby thou art determined, either to Sin or Misery. This is a falsehood; and they that entertain such thoughts live in a lie.

"Man receiving all his impressions from the surrounding objects of nature, his mental enjoyments flow from that source; his genius receives its direction from the circle he is educated in; his train of opinions result from a free communion of sentiment, which under different circumstances may be productive of pleasure or pain, of the greatest benefits or most direful consequences."

"If we wish to enjoy a pure and virtuous pleasure, we must be prudent in the selection of our companions. By an indiscriminate disclosure of our sentiments, we often subject ourselves to the ridicule of vulgar wit."


*TRACTS.*

☞ The piece called "*Objections to Unitarian Christianity considered*," which we have published in the Nos. 5, 6, and 7, of the Christian Register, is now printed in a pamphlet form, for distribution as a tract. It makes a tract of 18 pages. Those persons who feel interested in the diffusion, of what we deem correct views of Christianity, are informed that copies of this tract, (a few hundred only remaining) may be obtained at the office of the Christian Register, at the rate of one dollar a hundred.

*Clergyman's Almanack, for* 1822.

JUST PUBLISHED by MUNROE & FRANCIS, No. 4, Cornhill, *The Clergyman's Almanack; or Astronomical Diary and Serious Monitor, for the year of our Lord and Saviour Jesus Christ*, 1822. Being the 2d after Bissextile or Leap-Year, and the Forty-sixth of the Independence of the United States.

Calculated for the Metropolis of Massachusetts, lat. 42 deg. 23 min. north; *but will serve for all the New-England States.* Oct. 19.

A YOUNG MAN of liberal education, acquainted with the theory of Book-keeping, and who can give satisfactory reference as it regards character, wishes a situation as Clerk in some respectable counting house. He expects no other compensation for the present, than the knowledge he may acquire. Inquire at this Office.

Oct. 19.

*Removal.*

LEWIS TAPPAN has removed from No. 34, Broad-Street, to the Chambers of No. 4, Kilby-Street, over the Store of Mr. Isaac C. Kendall.

Oct. 5.

THE Unitarian Miscellany and Christian Monitor, No. 9—for Sept 1821, is just received by *Cummings & Hilliard*, No 1, Cornhill.

Also, just received a new and cheap edition of Conversations on Natural Philosophy, by the author of conversations on Chemistry, &c. &c.

*Oct.* 12.

OLIVER EVERETT, No. 6, Court Street, has just received the Unitarian Miscellany and Christian Monitor, No. 9.—for Sept. 1821.

Also just received the Fourth and Fifth Letters to the Rev. *Samuel Miller*, D. D. on his charges against Unitarianism.

LITERARY NOTICE.—*Wells & Lilly* will shortly publish,

VALERIUS, a Roman story, from the Edinburgh edition. Oct. 12.

*AMERICAN GOODS.*

DEXTER TIFFANY & Co. No. 35, Broad Street, have for sale a complete assortment of Cotton and Woollen Goods, from the best manufactories.

Oct. 12.

WANTED, as an Apprentice to the printing business, a smart and intelligent boy.—Inquire at this Office.

N. B. One whose parents reside in town would be preferred. Oct. 19.



CHRISTIAN REGISTER,

PUBLISHED EVERY FRIDAY EVENING, FOR THE EDITOR.

JOHN COTTON, JR. & Co. Printers,

*No.* 10, *Congress-Street—Boston.*

TERMS OF SUBSCRIPTION.

Two Dollars and Fifty Cents if paid in advance, or Three Dollars payable in six months.